

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Peace.

Come open, O my soul, thy window wide,
That now this winged messenger may rest
From fluttering 'gainst its panes; within my
breast
Fold its fair plumes, and evermore abide.
Lo! graciously it enters—undenied
Of bolt or bar, and Thou uncurtainest
Thy lattice, bare of self—as to its nest
A spotless dove, whose wings the measured
tide
And rhythm have learned of some strange
melody;
While their white presence such pure light
distils
Through all Thy being's darks, that now
Thine eye
Is dowered with vision new, and wonder
thrills
Pass to glad harmonies, that soft upraise
Their trembling joy to heaven, in ceaseless
praise.

—Churchman.

Notes.

I WOULD sooner walk in the dark and
hold hard to a promise of my God, than
trust in the light of the brightest day that
ever dawned.—C. H. Spurgeon.

BECAUSE Christ loves us He claims us,
and desires to have us wholly yielded to
His will, so that the operations of love in
and for us may find no hindrance.—F. R.
Haerger.

GOD is a sun. He is the infinite good.
Nothing but a living, sensible communion
with Him can displace heaviness from the
heart and shed happiness over the life.—
T. Pearson.

WHEN one has learned to seek the hon-
or that cometh from God only, he will take
the withholding of the honor that comes
from every man very quietly indeed.—
George Macdonald.

It is not enough that believers reckon
themselves "dead unto sin." For there
is no power in death. It is therefore a
double reckoning to which we are called—
"but alive unto God, through Jesus Christ
the Lord." And that alone makes the
reckoning effective.

By shaking the magnetic needle, you
may move it from its place; but it returns
to it the moment it is left to itself. In
like manner, believers may fall into sin;
but no sooner do they wake to reflection
than they repent and endeavor to mend
ways and resume a life of godliness.—
Gotthold.

In these days of numerous and elaborate
exegetical helps, the temptation is even
stronger with us than it was with the
ancient rabbis to make a microscopic study
of the words of the Bible, and so magnify
the letter, which by itself killeth, as to
obscure and lose sight of the spirit, which
alone giveth life.—Old Testament Student.

If we would find the one true ideal, if
we would seek the sole divine example,
we must look to Christ and Christ alone.
The brightest lustre of His brightest fol-
lowers is but, at the best, like that dim
earthshine reflected from our planet upon
the unilluminated orb of its satellite; the
most eloquent of His servants does but
interpret Him with imperfect utterance
and a stammering tongue.—Canon Farrar.

Communications.

For the Messenger.

Response of Lancaster Classis to the "Declaration" of the House of Bishops.

To the declaration of the House of Bishops of the Protestant Episcopal Church in council assembled, October 20, 1886, on "the divisions which afflict the Christian Church," and "the restoration of the organic unity" of the various "Christian bodies" of our land, the Lancaster Classis of the Reformed Church in the United States makes response briefly as follows:

1. Inasmuch as the Reformed (German) Church has for the last forty years been deprecating the exclusiveness and false rivalry of different Christian communions, and emphasizing the unity of the Spirit in the bond of peace, she now cannot but welcome with thankful hearts this solemn overture to "other communions" coming from an influential branch of the Protestant Church.

2. The obstacles in the way of the fulfillment of the prayer of our Lord "that they all may be one" do not lie so much in the fact that the Church exists now under different forms of organization, varying in the type of doctrine, of worship, or of government, as in the sect-spirit which in violation of the fundamental law of the love of Jesus Christ arrays one Christian body against another Christian body, or begets more or less indifference in each towards the existence and growth of others who in essentials are equally faithful to the Head of the kingdom. The second great commandment: "Thou shalt love thy neighbor as thyself," is applicable as truly and with as much force to different branches of Christendom as to individual members of a particular communion.

3. As the three types of Christian life represented in the apostolic fellowship by Peter, Paul and John, and the two dominant tendencies active in the ante-Nicene period, known as Jewish Christian and Gentile Christian, are consistent with the unity of the organism of the body of Christ, so now differences in the mode of baptism, in the doctrine of the Lord's Supper, in the offices of common worship, or in the method and conditions of the ordination of ministers do not of themselves contradict the reality of organic unity; but none of these non-fundamental differences is an adequate justification for separate organization much less a reason for an exclusive attitude of one communion toward "other branches of Christendom."

4. This Classis is constrained respectfully to question the wisdom of the principle laid down by the House of Bishops, requiring "the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." If we rightly apprehend the meaning of the words used by the House of Bishops this principle would involve two untenable consequences: 1. That during "the first ages" the Church had attained to such a degree of ripeness in organization, cultus and doctrinal apprehension of Christ and His kingdom, that her status as then prevalent became the standard of judgment and action through all the following centuries to "the end of the world." 2. That the abiding presence of the Holy Spirit of Christ glorified during the last thirteen centuries has not been as positive, influential and transforming as it was in the previous six centuries or during the ante-Nicene period.

5. As to the data "essential to the restoration of unity" we express our unqualified concurrence on I and III; namely, the Holy Scriptures "as the revealed word of God" and the two sacraments "ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him."

In respect to No. II, "the Nicene creed, as the sufficient statement of Christian faith," we likewise express concurrence, but with this qualification: The creed of

Nice as completed by the council of Constantinople we unqualifiedly confess, but for the two reasons given above we hesitate to affirm that this ancient creed is a sufficient statement of the Christian faith.

No. IV: "The historic Episcopate locally adapted in the methods of its administration to the various needs of the nations and peoples called of God into the unity of His church," though evidently expressed with care after much consideration may or may not convey a meaning which we can accept as a basis of "brotherly conference." If the House of Bishops take the position of eminent representatives of the Anglican Church prior to the time of Archbishop Laud touching the validity of the ministry of the Reformed and Lutheran communions on the continent of Europe, no serious issue will arise. A "brotherly conference" must proceed on the presumption that the ordained ambassadors of Jesus Christ, representing different "Christian bodies," are by the laying on of hands invested with a valid ministry, whether the order of administration be the same or dissimilar.

6. Though it be doubtful whether the Reformed (German) church can acquiesce in all the "inherent parts" of the "substantial deposit" held by the House of Bishops to be "essential to the restoration of unity," yet this very considerate declaration of the Protestant Episcopal Church has so much dignity and significance that, in view of the many evils of the prevalent sectarian spirit which are afflicting the Evangelical Protestant Church, this Classis expresses the judgment that the General Synod of the Reformed Church in the United States, to be held at Akron, Ohio, in some form which that body may deem judicious, ought to give an affirmative response to the important proposition of the House of Bishops "to enter into brotherly conference with all any Christian bodies seeking the restoration of the organic unity of the church with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass."

For the Messenger.

Working for Our Institutions in 1841.

Letters from Dr. B. C. Wolff to Dr. J. W. Nevins.

PHILADELPHIA, March 5, 1841.

My Dear Brother:—I have this moment heard of the death of Dr. Rauch. How great our loss! It is irreparable. But the Lord liveth, and to Him we must look. Oh for grace that as a people we may know how to submit and to put our trust in Him. But the Doctor himself! How was he sustained? Was his departure unexpected to him? And his poor wife, what language can express her grief? But I cannot realize that her husband is gone. And the college: Dear Doctor, you must take charge of it. How would it be to place S. Helfenstein, Sr., in the seminary as an adjunct of some sort, you retaining your place, and giving to both the Institutions such attention as either the one or the other may require? He would come at once, and no doubt about it. His appointment would allay the fears of the Germans as it regards the character of the Institutions, and his experience in teaching is worth something. He might relieve you of Pastoral Theology probably, and of Ecclesiastical History; but if you would prefer, of Systematic Divinity. With that, I suppose, he is best acquainted. My suggestion is to put him where he would most relieve you without interfering with your present relation to the seminary. His appointment, too, would prevent any undue aspirations after preferment against which it is time for us to begin to guard. In the meantime we could look out for a professor in the college in place of Dr. Rauch. We have no one in our Church. We want men from Europe; but whoever comes ought to come whole-hearted. The president, though, must be one of us, and you are the man.

Forgive me, dear Doctor, for writing thus. I loved Dr. Rauch. I feel for him as a most injured man. I feel for his wife.

But I feel most for the college. May the Lord be our refuge. Oh, that we may be able to look to Him. He is with us, though He is hiding Himself. Write to me freely. I go to Easton, to-morrow. At Baltimore we got upwards of \$4,000, and will get more, the members rising in their places and announcing what they proposed to give. Express my grief to poor Mrs. Rauch, and assure her of my tenderest sympathy. Oh, that her precious Redeemer may be with her to speak peace to her troubled spirit and to heal her rent and agonizing heart. My regards to Mrs. Nevins. I dined this afternoon with her early friend, Elizabeth Sparhawk Jones [wife of Judge Joel Jones], and had a very pleasant talk about her.

Affectionately, BERNARD C. WOLFF.
Rev. JOHN W. NEVIN, D.D., Mercersburg, Pa.

EASTON, March 9, 1841.

My Dear Brother:—I received yours of the 2d inst., informing me of the death of our inestimable friend and brother, Dr. Rauch, last evening. I had already heard of it in Philadelphia on my way home from Baltimore. This distressing bereavement has indeed come upon us all with surprise. Mr. Zacharias, whom I met at Mr. Heiner's, excited my fears for the worst by the statement he made; but as his information was only second-hand, I still clung to the hope that he would get well. The Lord has, however, ordered it otherwise, and it becomes us to submit. It is the "manner of his taking off" that affects me most. I feel it as reproach upon the Church. He was an injured man, and justice had not been done him. Various, extensively and profoundly learned, amiable in his feelings, and upon principle attached to all that distinguishes the German Reformed Church, he seems to have been providentially sent us for the very purpose of founding our Institutions, and with a zeal and disinterestedness unsurpassed, he gave himself to the work. And yet, instead of his rare acquirements and qualifications being appreciated and acknowledged, they provoked for him the envy and malice of men of low and vulgar minds, and his simplicity and unsuspecting nature only made him the more a mark for their petty intrigues and spleen, until at length he fell pierced by a poisoned shaft between the joints of his harness. When I heard of his death in Philadelphia, and passed by the church, the very scene of the outrage upon his character, it seemed to me that the whole proceeding before the Synod must be gone over again, and an opportunity afforded of establishing his innocence in the face of the world, and of rolling over upon those with which it originated the odious charges preferred against him. It ought to have been done at the time, and I have never felt entirely satisfied that it was not done. It was thought by the friends of the Doctor that he would be able to live down the calumny, and that by resting wholly on the defensive, the dissension which threatened the Church would be avoided, and peace and harmony restored. Much as they loved Dr. Rauch, they loved the Church more. It was all well enough so far as the object and motives were concerned; but whether it was right in itself is another question. "Fiat justitia, ruat cælum," is a stern motto; but in the end it is perhaps always the best. The Doctor indeed in this particular instance did not ask for the principle to be carried out. He seemed himself to be more anxious for the peace of the Church, than for anything else. He thought that he could trust to time to do him justice. But though the spirit was willing, the flesh was weak, and the image of that man heaping up his charges upon him was ever before him, and the sepulchral tones of his voice constantly ringing in his ears. Thank God, he is now where the wicked cease from troubling, and justice will yet become his. The very men who had not moral courage or virtue enough to stand by him while living will now praise him when dead. So it was with Mr. Rice, and so it will be with Dr. Rauch.

Since I was last at Mercersburg, I have had no correspondence with the Doctor.

I had so much business to attend to that I had no time to write letters of mere friendship. Besides, his mind was so much under the influence of a morbid sensibility that it was almost impossible to have intercourse with him without affecting him unfavorably either in one way or the other. The truth is that he has not been himself at any time since that unfortunate affair at Synod [in 1839]. His defence, then, unprepared as he was for the charges made against him, was a masterly performance, and conducted in a most gentlemanly and Christian manner; but though he knew it not, then his spirit was broken, and it was only when cheered and animated by your counsels and countenance, that for a little while it revived again, and that he seemed to be what he once was.

But he is gone, and it does not become us to mourn as those who are without hope. In one of my last conversations with him in which I urged him to relieve himself in his studies, he wept; and after recovering himself he begged that I would not press such counsel—that study was one of his sources of enjoyment—that next to private meditation it was his greatest—and then lifting his eyes to mine he modestly remarked, that he had great consolation in secret communion with God.

Let us then rest in the blessed hope that he is now with the Saviour. His course with us was short; but it was long enough to carve for himself a name that will endure as long as our Institutions shall last. He has left upon them, too, the impression of his vigorous and highly cultivated mind, and of his noble hearted disinterestedness; and moreover his works remain to give character and efficiency to all our future plans in the cause of education. Let us not then despond; but rather improve his untimely end to our own edification, and be up and doing, remembering the measure of our days, how short it is; that we may know how frail we are. It is said to be sweet and decorous to die for one's country. Is it less so to die for the Church? If men can rush up to the imminent deadly breach—"each stepping in his comrade's place, the moment that he falls," shall not the soldiers of the cross be ever ready to do, or to die, in the service of their Master?

I wrote you a few lines from Philadelphia. You could probably hardly read them as I had a steel pen, with which I cannot write. What think you of the suggestion that you should temporarily at least take the Dr's place in the College? The College at this time is of more importance than the Seminary. It must be established or the Theological school cannot prosper. Let it go up and the other will rise. It seems to me then that it will hardly do to struggle through the Summer session without a provisional appointment—that it ought to be known abroad before the session closes that there is some one to take the Dr's place. And who would have the respect and confidence of our people and of the public but you? Oh! you must be the patriarch of our Church. You must live for it, labor for it, die for it. Without interfering with your present relations to the Seminary, you might also preside over the College, and render such service as would be in your power. You only are acquainted with the spirit of Dr. Rauch and with his works, and could carry out his views. I don't know, indeed, that I would ever have you withdraw from the college. I wish to see it ever under a decided German Reformed influence, and in my judgment it is desirable that the same spirit pervade both Institutions. I would have but one head, and make your situation in both College and Seminary such that you would be able to divide your labors between them. Perhaps I may be wrong, but such are my views. One thing is clear. We must have a head to the College; otherwise our jealous neighbors will take advantage of it, the zeal of our people will abate and the Centenary operations decline. In the mean time let us have an additional professor in the Institutions. Helfenstein, Senior, is the best man I can think of, that we could get. I would vastly prefer Mr. Beker, but there is no reason to hope he would

accept. Helfenstein will, and along side of you, could make himself useful. He knows something of Hebrew and has had experience in teaching systematic divinity. The misfortune is that we must have a professor from our own body, and the material is very scarce. His appointment would preserve the German character of our Institution, and would, as I remarked in my letter from Philadelphia, repress the desire of premature preferment in our younger men. All this, however, is only for consideration. I go for the Church, and for anyone who will sustain its interests. You wrote to me concerning Mr. Stem. He is of our Church, is a graduate of La Fayette, and well spoken of as a scholar. Has had a twelve months' experience in conducting a private academy, is a good disciplinarian, energetic and persevering, and can work like a horse and grow fat upon it. He has read law for a year or two; but as he has always had a professorship in his eye, his attention has never been withdrawn from his college studies. Recently it has been particularly directed to Natural Science. He is a young man of exemplary morals, a feeble high minded; but not disposed to step beyond his place. I do not know on the whole that you could make a better appointment for the Preparatory department, although I think if you put him there that he will aim higher and try to qualify and work himself forward.

My regards to your family, and believe me, (Sgd.) BERNARD C. WOLFF.
Rev. J. W. Nevin, D.D., Theol. Seminary, Mercersburg, Franklin Co., Pa.

EASTON, March 25th, 1841.

My dear Bro.—I received yours and most cordially acquiesce in the views you have taken in regard to a second professor in the Seminary. If we can get along without an appointment immediately, so much the better. My object was to relieve you, and to do so as to make you as comfortable as possible.

But now I have something to communicate. I have been watching a movement in this place with intense interest for the last ten days. Dr. Junkin leaves this place on Monday for Miami University in Ohio and takes with him Professor Moffat. The professor of Natural Science is Dr. Green, a native of this place, a young gentleman who has everything to recommend him for the situation, for which I wish to propose him. He will not continue under the new organization, if they should succeed in going on, and I have just learned from him that he would immediately accept of the same situation in Marshall College.

My dear Doctor, I could wish, for the sake of our Institutions, that this young man could be put into that chair. As to his qualifications for the place, the most competent judges here would speak in his favor. He is a most amiable man and a decided Christian. As a medical man, he stands high and has a very clever practice; but he is not very fond of the profession, and thinks it his duty to devote his talents to a higher order of usefulness. The Presbyterian Board of Missions have had their eye upon him for some years for Africa, and he is not disinclined to that field. But his numerous and highly respectable and pious friends think that his order of talents may be better employed in the cause of education and religion in this country, while a merely medical man might do for Africa. I am decidedly of the same opinion. Now, my dear Brother, can we get him certainly. Dr. Rauch's death has hallowed Marshall College in the estimation of the good people of Easton. Chandler's pretty obituary notice in the *United States Gazette* and yours in the *Messenger*, have also attracted attention to it. Dr. Rauch and myself also thought of Dr. Green for the College at the time Smith was chosen for languages. At the time he was not to be had. Since then though he has been thinking of the College. His appointment, in connection with his high character as a Christian and his acquirements in the department of Natural Science, would secure for the Institution great favor from this part of the State, a consideration of some importance, as Dr. Junkin's retirement from Lafayette leaves matters in a condition of not easy readjustment. The Doctor is also most favorably known in Philadelphia, where he was a pupil of Dr. Mitchell's.

If you have no other engagement, I do not know that it would be possible for you to make a more judicious appointment. He would devote himself entirely to the duties of the professorship, and the whole make of the man is just what you would approve, and from your writings he judges, I think, that you would just suit him. For any information concerning him you might refer the Chambersburg friends to Mr. McCoy of that place.

I wrote concerning Mr. Stem for the Preparatory Department. He would suit, I think. He is a pious young man, and those to whom I have spoken since I wrote estimate him more highly than I was disposed to do—although my opinion was altogether favorable. He is indefatigably persevering, and a gentleman of principle and good address. He is moreover thoroughly acquainted with vocal and partially with instrumental music, and would make himself very useful among the students in that way—no mean acquirement.

I do feel a great solicitude about Dr. Green. He would be an acquisition. You would all get along so well. He is so decided a Christian, so gentle and yet so firm. Everybody admires and loves him. Theod. Appel could speak to that point and as to his reputation for talents.

And then the Board should appoint another professor though you do go to the head of the College. I said you were to live, labor and die for us. But my dear Doctor you must not be worked to death immediately. There will be enough for you all to do, and they can afford now to fill up the chair of Natural Science, and they ought to do it, the more so as Dr. Rauch is gone. We must take a step forward at this time, or the impression will go abroad that we are losing ground. I would fill up that chair at this time. You might take Philosophy, and that with your duties in the Seminary, would be enough to wear you to the bone, especially as you write so much besides.

If I have said too much set it down to an honest zeal for the cause we both love. I should like to see Dr. Green associated with you. You would all appreciate him I know. Love to all. In great haste. Yours, &c., BERNARD C. WOLFF.
Write immediately in reply.
Rev. Dr. Nevin, Mercersburg, Franklin Co., Pa.

EASTON, March 30, 1841.

My Dear Friend and Brother.—At the risk of being thought not only importunate, but officious, I write to you again respecting an additional professor in the college.

It seems to me that the present state of things at Mercersburg requires that something should be done to make up for the loss we have sustained in the death of Dr. Rauch. To place you in the presidency will not be enough with all your superior qualifications for the place. We cannot spare your whole time from the seminary. The Church would hardly be satisfied that you should withdraw your care materially from that Institution; and it would be endangering your health, precious both to yourself and dear family, and to every member of the church, to perform full duty in both Institutions. To take the class in Mental and Moral Philosophy would then be as much as could be asked of you in the college, and let your presidency in the other respects extend to the supervision of its general interests. If I may be permitted to say it, I have that love for your person and that entire confidence in your piety and attachment to our church, that I desire you to be looked up to, under its great spiritual Head, to sustain all its interests, and to have both its Institutions under your wing.

It is then to relieve you, and to meet the just expectations of the public, that I would have another professor in the college, and as it is high time that the chair of Natural Science should be filled, I would make the appointment for that department. In the course of another year, or even less, if all goes well, we might relieve you still more, if you should desire to add to your faculty full.

In regard to Dr. Green, whom I took the liberty of recommending to you a few days ago, I have so high an opinion of his qualifications in all respects for the place, that, if even I was not fully persuaded of the expediency of filling the chair of Natural Science at this time, I would, nevertheless, from fear that we should not again be able to procure his equal, be disposed to secure his services for the Institution. It is not so much his talent and acquirements, which are said to be very respectable, as his great moral worth, in connection with an amiable disposition and pleasing manner that makes me wish so much to have him in our Institution. He is a very decided Christian, modest and unpretending, and of the very spirit to fraternize with the brethren at Mercersburg. His attention indeed was drawn to the Marshall College some years ago, when applied to take the place of Mr. Berg; but his prepossessions have been increased in its favor by a pamphlet on "Party Spirit," written by you, that fell into his hands some time ago, and by some articles in the Magazine that from time to time fell under his eye. The spirit of the Institutions and of the Church, as recently exhibited, appears to have attracted his notice and to have secured his favor.

If he goes amongst you, he goes for good. This is what he told Dr. Junkin, who would gladly have taken him with him to Ohio, as he did the highly respectable professor of languages in Lafayette. But the Doctor (Green) objected to Miami University as being a State Institution, and not under the care of any particular Church; and besides he prefers a connexion with a young and rising Institution, in which he might grow up with it. Here he will not remain, and as he is now resolved to devote himself to education, and feels partial to Mercersburg, he would accept at once and give himself entirely to the duties of his profession.

Dr. Green is perhaps thirty years of age, unmarried; and if you get him, I have no fear that you will not all appreciate and love him.

I trust, my dear Doctor, that I may not be deemed officious in this matter. I think that the college can afford to have another professor, and that it is necessary with a view to its well-being. It is, too, because I honor and love you that I write thus freely. Please let me hear from you as soon as you can. My sincere regards to Mrs. Nevin and all my friends in Mercersburg.

I have no word from Dr. Little respecting my report. How comes it?
Dr. Junkin left this morning with his family, and the other families accompanying him for Miami. During the nine months he preached in my pulpit he won wonderfully upon the good feelings of the public. Toward the close of his career the church was no longer large

enough to hold the people. He became so pleased with our people, that he stated in his valedictory that during the time he preached to them he had enjoyed more of holy enjoyment than at any previous period of his ministry. The good opinion was mutual. He left Easton accompanied to the boat by a large concourse of people, and took leave of them very much as Paul did of the Elders at Ephesus.

Yours, as ever, BERNARD C. WOLFF.
Rev. J. W. Nevin, D.D., Mercersburg, Franklin County, Pennsylvania.

For The Messenger.

How to Obtain Subscribers for The Messenger.

A hearing for successful methods is always in order. Success in the line of increasing the number of readers of the Church papers is worthy of notice. Every church member, who becomes a reader of the Church papers, is likely to become a more useful and intelligent Christian, and a helper and worker in Christ's Church. The Second Reformed church, Reading, Pa., has used the following method. A number of young people were appointed a committee to visit the members and secure subscribers to THE MESSENGER. This committee districted the city, and all were visited who were not already subscribers. Previous to this personal canvass, an exhortation was made from the pulpit, and the following card was placed in the pews:

Why Should I Take "The Messenger"?

1. THE MESSENGER is the weekly Church paper of the Reformed Church, of which I am a member. Through THE MESSENGER I can inform myself of the general condition and progress of the Reformed Church. I ought to know what my Church as part of the Church universal is doing.

2. THE MESSENGER will give some idea of the Church's doings the wide-world over. It contains facts of missionary interest, profitable family reading, general intelligence, and literary news. Of these subjects I should acquaint myself. I ought to know of the progress of the Redeemer's Kingdom.

3. THE MESSENGER will furnish to my family, substantial, pure and elevated literature superior to the newspapers, and filling a place no other periodical can. It gives facts pertaining to Christians and the Church, which my family can obtain in no other way.

4. THE MESSENGER is distinctively a religious journal—a Church paper. Hence it will cultivate a taste for such subjects. And it will neutralize the secularizing and worldly tendencies of daily newspapers.

5. Being a subscriber to THE MESSENGER, I am sure to become an interested church member, and of qualified more fully to discharge the obligations which I have assumed. And will be such a member as my Saviour, my Church vows and my sense of honor each me I should be.

6. THE MESSENGER has the first claim for my support as it is my Church paper. Neither does he taking of daily papers and other periodicals excuse me from taking the paper, which instructs the highest and best in me, and that which especially needs instruction in the midst of the rush of business and the many cares of my daily life.

7. THE MESSENGER aims to give full value for its subscription price (\$2). On this account I ought to take THE MESSENGER, as it fully returns its money-cost.

Church members, father, mother, brother, sister, allow us to present these self-thoughts for meditation. If you act upon them, give your subscription to any of the following, and give us a kind reception when we call upon you.—COMMITTEE.

What has been the result? In addition to thirty-seven MESSENGERS going into the congregation, sixteen new ones now weekly enter the homes of the members. Besides, the *Missionary Herald* and the *Guardian* have increased the number of their subscribers. This work is going on and from time to time a new canvass will be made. Another result,—an opportunity for Christian work has been given, and new advocates of Church papers have been made. Is this method worth a trial anywhere else?
R. W. M.

For The Messenger.

Report of Committee on Missions of Schuylkill Classis.

Your Committee on Missions offer the following report:—No documents were referred to your Committee, but from the parochial reports we learned with great pleasure that an unusual degree of interest pervades many of the congregations, and that more has been done for missions than during any previous year. At the same time it is a matter of regret that some of the congregations have failed to make up their apportionments and some of them do not report any contribution for missions.

Never in the history of the Reformed Church in this country has such a vast and promising field been opened to her for Home Mission work. Dozens of fields in smaller towns and larger cities appeal for ministers and the organization of congregations, where self-supporting charges could be found in comparatively short time. Our experience in cities like Kansas City, Abilene, and Wichita abundantly prove this. The present missionary condition of the great West calls for immediate and liberal activity. The Reformed Church dare not turn a deaf ear to the loud call

which God is making upon her, through thousands of neglected people of the Reformed Church scattered over the western part of the continent.

The Providence of God has given us a grand field for Foreign Mission work in Japan. In less than nine years He has enabled us to acquire an army of from 15 to 20 workers, the most of whom are natives, some ten congregations and over 700 communicant members. The great blessing with which He has crowned our work must arouse a fiery zeal in the coldest and most callous heart. The eternal destiny of from 5 to 6 millions of souls depends measurably upon the response which the Reformed Church will make to their claim. We have a self denying and well-equipped band of missionaries. They must have about \$11,000.00 for the coming year. Therefore,

Resolved, 1. That we return our sincere thanks to Almighty God for opening these missionary fields to our Church, and for the great blessing which has thus far attended our labors.

Resolved, 2. That this Classis, realizing its responsibility in the great work of Home and Foreign Missions, hereby, in the name of the Great Head of the Church appeals to all pastors and congregations to do their utmost in behalf of this cause.

Resolved, 3. That every pastor be requested to hold annually at least one collection in each of his congregations for Home Missions and one for Foreign Missions.

Resolved, 4. That the organization of missionary societies for the diffusion of missionary intelligence and the securing of funds be recommended to all congregations in which such societies have not yet been organized.

Resolved, 5. That this report be read by the pastor of every charge from his pulpit or pulpits if it consist of more than one congregation, and at the next annual meeting of Classis, inquiry be made whether the collections have been taken up.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Tamaqua.

Tamaqua, Pa., with about 6,000 people has two Reformed churches, one of about 225 members under Rev. I. E. Graeff, the other of about 175 under Rev. J. J. Fisher. The town is built on hills. Brother Graeff lives on Dutch Hill, brother Fisher on Welsh Hill, separated by the Schuylkill. The town for years past has greatly suffered from business depression, and scores of our young people leave soon after confirmation and so the churches cannot grow.

On May 2d, I held a missionary service in Brother Graeff's church (a very neat building; all its side windows are memorials to ministers). Of course he has a missionary society. Pastor Fisher was present.

The evening following, a missionary service was held in the other church. Here the missionary society is unusually large, about 175 being enrolled. Many of the members are very young but they will not always be so young. The average monthly offerings are about \$9.00.

This congregation has three students at Ursinus College studying for the ministry.

(By the way, if pastors and friends were more bent upon this, could not more congregations have three boys on the way to the ministry?)

Forms of Application.

Any congregation asking aid from the Church-building Fund of the Reformed Church in America must answer on a printed form of application nearly fifty questions in regard to location, membership, incorporation, pastor's salary, size and cost of lot, size and cost of building, amount subscribed and paid, loan asked, and "will you be able with this aid to complete your building and hold your property free from every other liability?" This application must also have the endorsement of the Classis, and the securities be examined and approved by the Business Committee before being deposited with the treasurer.

So a consistory applying for missionary aid must state location, distance from nearest Reformed church, language, amount raised for congregational expenses, number of families, communicants, adherents and Sunday-school children, amount raised for benevolence, have they church and parsonage, is their property free of debt or mortgaged, floating debt and many other singular facts; and this application also must be endorsed by the Classis.

Hamburg.

Hamburg, Pa., is a town of 2,500, less than 20 miles above Reading, near the foot of the Blue Mountains, where the railroad after winding for many miles over and along coal hills and past scattered mining towns breaks suddenly through the Blue Mountain into the broad, lovely valley of Berks.

Here Rev G. W. Roth is pastor. The congregation numbers about 400 communicants. Their communion and harvest monies are used for congregational expenses; but one Sunday in the year a collection is taken for missions.

May 1st was their missionary day and I was present. The morning service was German, attended mainly by the older people. Pastor Roth preached, and I made a short address in English, followed by the collection. The evening service

was English, largely attended by the young people. I spoke at length on our home missionary work and another collection was lifted. The alms of the day were nearly \$40.00. A missionary society is needed here and likely will soon be organized.

Family Reading.

Just for To-day.

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain and sin
Just for to-day.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Selected.

A Famous Temple.

In Kioto, the Holy City, the astonishment of astonishments for me, says a writer in the *New Orleans Times*, is the Temple of the Thirty-three Cubits, also called the Temple of a Thousand Gods, conceived eight centuries ago by I know not what mystic in delirium, who must have had prodigious means of execution at his disposal. This temple resembles no other; neither altars, nor perfume burners, nor sacred enclosures; ten stages of terraces, each two or three hundred feet long—something like an enormous series of circus seats, upon which a legion of gods, from all imaginable sanctuaries, from every empyrean, should have come to take their places to watch some apocalyptic performance, some crumbling down of worlds.

In the midst, in the place of honor—upon the open flower of a golden lotus, vast as the base of a tower—sits throned a colossal Buddha of gold, before a golden nimbus deployed behind him like the outspread tail of a monstrous peacock. He is surrounded, guarded, by a score of night-mare shapes, something in likeness of human form, exaggeratedly huge, and seeming to resemble at once both demons and corpses. When one enters through the central door, which is low and sly-looking, one recoils at the sight of these shapes of an evil dream, almost close to one. They occupy all the lower ranges; they descend, threateningly, even below them.

They wave their arms on high; they make gestures of fury with hands clenched; they gnash their teeth—open mouths without lips—roll great eyes without eyelids—with an expression intense and horrible. Their veins and their nerves, laid bare, run winding over their limbs which have all been designed with startling anatomical exactitude. They have been painted in bloody red, in cadaveric blue, in greenish tints—like living bodies flayed, or like corpses, with all the hues of flesh or of rotteness. About the year 1000 of our era, while we were yet at that artistic stage represented by the native saints of the Roman churches, Japan already had artists capable of conceiving and executing these learned refinements of hideousness.

On either side of the great central seat extend the ranged places of the Thousand Gods—500 on the right, 500 on the left—standing in line—in ten lines, rank above rank, and occupying all the space of an army corps. They are all alike, in one interminable symmetry, of superhuman stature, gold sparkling from head to feet, and each with forty arms! From all the lofty headresses, ringed about with aureoles, flash the same rays of gold, the same robes of gold are close bound about every waist, with Egyptian rigidity. Each of them softly smiles the same mysterious smile, and holds six or eight of his hands joined in the calm attitude of prayer, while his other pairs of arms, outspread like the ribs of a fan, brandish in air lances, arrows, skulls, symbols of unknown signification.

In the penumbra of their dwelling place they smile, the gods—all gazing forever in the same direction—into the innermost part of regions which have no existence; always waiting with the patience of eternal beings for that prodigious spectacle they have doubtless assembled to see. Their immobile, cold, shining host ranges far back into the interior distances of the temple—all bristling with lance-heads and rays of glory and halos of gold.

And finally it becomes a fatigue—an obsession, to think that all this waiting and all those smiles and the flaming of that gilded magnificence and the frenzied gesticulations of the others—the shapes of horror in the midst—that all this has lasted through hours, through days, through

seasons, through years and centuries—ever since the year one thousandth!

Behind the temple a long enclosure has been devoted, from time immemorial, to archery. Even to-day some men are there—bare-armed—exercising themselves in this noble art of the ancient lords. They shoot their arrows at targets set very far away—white screens—it is a scene of the past.

Then Kalakawa points out to me the massive woodwork of the temple, all pierced with the stumps of broken arrows—the huge beams projecting from beneath the roof had served as targets for the lords of other days—some have been so completely riddled by these whitish stumps, accumulated there through centuries, that it is almost impossible to believe it even while looking—you think you see porcupines in the air, sticking themselves out from below the timber-work, after the manner of gargoyles.

Economy in Household Duties.

Much of the economy, both of time and strength, in housekeeping depends upon the conveniences for doing the work. Take, for instance, the kitchen table. By some inscrutable law, evidently as immovable as those of the Medes and Persians, every table is made of exactly the same height, and all the women in the world, whether tall or short, are expected to work at the table as it is made. To avoid the inevitable backache that comes with a constant stooping posture, the height of the working table should be elongated, so that it will be possible to do all work, such as ironing, mixing doughs and preparing any kind of food, in a perfectly upright position. This will do away with the constant strain on the muscles across the small of the back, which causes so much trouble to the great army of women workers, and wears them out before their time. I wonder if almost every family isn't familiar with the complaint "I feel as though I was breaking in two," which the tired mother is forced to utter when her day's work is fairly over. It is an easy matter to lessen this fatigue: a set of blocks under the legs of the kitchen table, making it exactly the height required, is a simple remedy, and one that can be furnished by the quick-handed father and son in any house, who will gladly take this little trouble to help "mother." The table fixed, I would have beside it a stool of convenient height, so that when the work will permit it, the worker may sit, and thus give additional rest to back and limbs. I know there are women who seem to enjoy mortifying the flesh and who won't sit down even to pare a potato; they have a way of regarding every attempt to husband strength and health as a sure and unfailing sign of "shiftlessness." But they are not the best economists by any means. They get worn out and develop into a "bundle of nerves," sore and irritated, and that keeps everybody about them sore and irritated also. They have won the reputation of being "smart," but at what cost! They are perpetually immaculate house-keepers, but alas for their future as house-keepers. I believe in doing as much as possible while sitting down. There are so many things that must be done while on one's feet, so many steps to be taken during the day, that it is best to save one's self all that is possible, and help health and strength, and with them the cheerfulness of heart and temper that makes home pleasant for those who are in it and of it.—*Boston Budget.*

Asking a Blessing.

There is nothing which is right for us to do, but it is also right to ask that God would bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity or His smile exalt it into a most memorable mercy; and there is nothing we can do, but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, or any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt without a particular application to the mercy-seat for direction, assistance and success. . . . It is recorded of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. . . . A late physician, of great celebrity used to ascribe much of his success to three maxims of his father's, the last and best of which was, "Always pray for your patients."—*Dr. J. Hamilton.*

Neatness.

In its essence, and purely for its own sake, neatness is found in few. Many a man is neat for appearance sake; there is an instinctive feeling that there is power in it. When a man consults a physician or a lawyer for the first time, or comes to rent a house, or borrow money, he will come in his best dress; a lady will call in her carriage. A man who means business and honesty comes as he is, just as you will find him in his store, his shop, his counting-house. The most accomplished gamblers dress well: the most enterprising swindlers are faultlessly clothed; but countless multitudes are but whitewashed sepulchres. Too many "don't care as long as it will not be seen." Washington

Allston, the great artist, the accomplished gentleman, suddenly left his friend standing at the door of a splendid Boston mansion as they were about entering for a party, because he had a hole in his stocking. It could not be seen or known, but the very knowledge of its existence made him feel that he was less a man than he ought to be; gave him a feeling of inferiority.

As persons are less careless of personal cleanliness and tidy apparel, they are infallibly and necessarily less of the angel, more of the animal; more under the dominion of passion, less under the influence of principle. Said a poor servant girl: "I can't explain what change religion has made in me, but I look more closely under the door-mat, when I sweep, than I used to." Intelligence, culture, elevation, give purity of body as well as purity of sense and sentiment.

When you see a neat, tidy, cleanly, cheerful dwelling, there you will find a joyous, loving, happy family. But if filth and squalor, and a disregard for the refining delicacies of life prevail in any household, there will be found in the moral character of the inmates much that is low, degrading, unprincipled, vicious and disgusting. Therefore, as we grow in years, we ought to watch eagerly against neglect of cleanliness in person, and tidiness in dress.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have light on the mystery of Providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, who His own self bears our sins in His body on the tree. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason.*

Youth's Department.

Saturday Night.

Placing the little hats all in a row,
Ready for church on the morrow you know,
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white,
That is what mothers are doing to-night.
Spying out holes in the little worn hose,
Laying by shoes that are worn thro' the toes,
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right,
That is what mothers are doing to-night.
Calling the little ones all 'round her chair,
Hearing them lisp forth their soft evening prayer,
Telling them stories of Jesus of old,
Who loves to gather the sheep to His fold,
Watching, they listen with childish delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blankets round each little form;
Kissing each little face, rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bowed down her head,
Praying, as only a mother can pray,
"God guide and keep them from going astray."

—*Exchange.*

The Wreck of the Ann Martha.

"Rap—rap—rap!"
Sam Souther, fisherman, was pounding together the frame and covering of a hen-house down on the gray sands, sloping in front of his house, up on a big shore hummock. Near him stood his little girl Alice, not yet ten, her sparkling blue eyes intently watching every stroke of the hammer. Sam was a very kind-hearted father, but he forgot that great, kind Father in heaven, who loves us even to giving His only Son to die for us. He would say, "Can't pray, somehow. It don't come easy."

"Do you think, papa, the ocean could ever reach our house?" inquired Alice, as she now watched her father.

"Safe as an eagle in his mountain nest, Pet, though I have heard my father say that the water once tore through the 'gully' in a storm."

The fisherman's home was on a tongue of land that reached out into the sea. At one point there was a depression of its surface, and through this hollow, tradition said that the sea in a storm had been known to break; but nothing of the kind could Sam Souther remember.

"No trouble likely to be now in the

'gully,'" said he. "So don't you worry."

"Rap—rap—rap!"

"O papa, let me drive one nail!"

"You? Gals pound their thumbs off, or else don't drive at all."

"Well, you can drive this nail into that slat. Here is the nail."

"Rap—rap—rap!"—feebly.

"There! You didn't pound your thumb; but then you didn't drive your nail 'way in. I'll put in another nail, but let yours stay in that top slat, just to show what a gal did who thought she could be a jiner."

"Rap—rap—rap!"—fiercely.

"There! That is the way men drive."

"That will hold."

"Oh! gals can do something."

"They are just the best critters in the world; anyway, my Pet is."

Here, lifting his child to his shoulders, Sam Souther bore her triumphantly up the slope of the hummock to the house-door, where his wife, Margaret, stood beckoning them to a dinner of savory fish chowder.

"Best chowder in the world!" declared Sam at dinner time. "Sha'n't get another good as this for two weeks."

This remark did not add to the cheerfulness of the dinner hour, for they all were thinking of the fact that to-morrow the husband and father expected to start off on a short fishing cruise in the schooner "Ann Martha." The morrow came, and the schooner went; but before that marine female left, Alice whispered to her father a few words that perplexed him.

"Papa, I will pray for you."

"That's a good little gal."

"And—and—you'll pray for me and mother," came Alice's second whisper.

Would the fisherman do that? He hemmed, stammered, blushed, and, not knowing what to say, was glad when skipper Jordan's voice rang out, clear and sharp, "Cast off that line!"

In a few minutes, the "Ann Martha" was flying before the wind. Alice and her mother watched from their doorstep, and in a little while they could see only a bit of white on the distant waves, like a snowflake about to melt into the great sea.

Two days before the time appointed for the return of the "Ann Martha," a north-east wind began to roar over the ocean, and from Owl's Bluff to Block Island light there was only a—made at white-capped waves. Soon it began to rain. When the tide came in, Margaret Souther noticed that the water touched a high mark. In the night it rained and it blew, and the longer the raining and the blowing, the fiercer were the water and the windy charges. The next day the sea at high tide sent an invading column to the foot of an old willow tree in the "gully." The night of that day the light faded amid a wild uproar in the air, and down in the water. Mother and daughter shrank closer to the open fire of drift wood; and how they wished for the absent father!

"I—I—wonder where papa is!" said Alice, nestling in her mother's arms.

The mother dared not think of all the places in which he might be. She only said, "I hope the schooner has run into some port."

"We can—can pray for him."

Yes, they could do that, and they did. When Alice went to her little bed, her mother left a lamp at a window as it fronted the sea, and who could say how thankfully its one little guiding ray might be accepted by some one out in that fierce, driving storm-sea.

"I am going to the door to look out," thought Margaret. "I feel uneasy about the—house."

She did not think the house really could be in danger, and yet she had a fear that she could not seem to shake off. She went to the back door, from whose step a path dropped down the slope of the hummock and so reached to the "gully." She opened the door and looked out. Oh, what an uproar—and—and—did she hear the sound of waves down in the "gully"?

"Oh, if Sam were only at home!" she murmured. "I suppose we shall get through the night somehow. We—we can pray for him."

Yes, mother and child could do that. Would he assent to Alice's request and pray for them?

That night there was a poor, shipwrecked soul down in the water clinging to a spar. The "Ann Martha" had foundered on "Sunk Rock" only a short distance from Sam Souther's home, and, clinging to a spar, Sam was fighting hard with wave and wind that he might reach those whom he loved. Would he be the victor? If he could only see something to guide him! But what was it, not seen but felt, suddenly rubbing against him?

Not the spar, for this was a new object. He took off one hand from the spar that he might grasp this friend or foe—which was it? What was it that he felt? A box—a slat across it—a half-driven nail in it.

"Pet!" he exclaimed. "That's where she tried to drive her nail. It's the hen-house."

He let go his hold upon the spar, and clung to the hen-house as if it were the very hand of Alice reached out from the land. The next moment his feelings were those of alarm. How came the hen house there? Had the sea broken through the "gully"? Was his home safe? What was the situation of his loved ones? Hadn't Alice asked him to pray for them? Pray? Would God hear him? He ought to pray for his own needy soul, Sam Souther praying. The thought of it! And yet, up through the turmoil of the sea a hand was reached to God, not very far, for God is down near us all. But where was Sam drifting? Just then a little ray of gold came down from the window of the home on the hummock! How it cheered him!

"Not far!" he said. "If I can only hold out."

How he clung! And the hen-house, that could not make headway against the wind and tide, was swept landward again, and Sam with it. Oh, what a welcome his dear ones cried to him, and laughed to him, and wept to him, when he staggered into the old home. After that night Sam Souther had no difficulty in praying.—*Congregationalist.*

A Very Wicked Bird.

A gentleman living on a small farm on Long Island purchased a tame crow from a bird fancier in New York. Although as tame and affectionate as a pet dog, the bird was a great thief. Scarcely had it become tamed before small articles were missing. First a bright gold necklace, next a silver pepper box, and whatever possessed shining qualities attracted the bird's fancy. For a long time one of the servant girls was suspected of the thefts, and finally was openly accused. She protested her innocence without avail and was dismissed. Several weeks after the occurrence it became necessary to make some repairs upon the roof of a barn on the premises. A cupola had to be removed, and there the missing articles were found, together with harness buckles, pewter spoons and brightly-colored feathers. It was the pet crow's treasure house, where he had secreted all the articles he had stolen. The bird had to be killed on account of his thefts.

An Old Song Analyzed.

You all know the old "Sing a song of sixpence," but have you ever read what it is meant for?

The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day-dawn, when the birds begin to sing, and surely such a sight is "a dainty dish to set before a king."

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are golden sunshine.

The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before the king—the sun—has risen, the day-dawn, and the clothes she hangs out are the clouds, while the bird which so tragically ends the song by "nipping off her nose" is the hour of sunset. So we have the whole day, if not in a nutshell, in a pie.—*Selected.*

A Cloak of Golden Feathers.

Kings and queens who have plenty of money and a desire to outdo other kings and queens in the splendor of their dress and surroundings often have costumes crusted with costly jewels, but I doubt if ever king wore a stranger garment than the cloak worn by King Kalakoa of Honolulu at his coronation in 1883. He wore the royal mantle of Kamehameha I., one of the most superb emblems of royalty ever worn by king or kaiser. As may be supposed, it is carefully kept at the palace. It is a semi-circular cloak, about four feet in length, covering an area of twenty-five square feet when spread out, and it is made of the small-golden-hued feathers of the O-o. These feathers, each about the size of one's little finger nail, are fastened to a fine network of fibre, made from the bark of the olona, overlaying each other.

There are at least 5,000 of these feathers used in the cloak; there are but two taken from each bird, which have to be snared in the dense woods, the feathers plucked, and the birds released; it was a crime to kill them. The birds are by no means abundant, necessarily the value of the cloak is very great, and the keeping of it an endless task. This mantle is worn only by the reigning sovereign. There are shorter capes and cloaks worn by Alies or chiefs, their length being regulated by the rank of the wearer.

The Cod as the Ostrich of the Ocean.

Last Saturday evening, at the regular meeting of the Biological Society, held at the United States National Museum, Captain J. W. Collins, the scientific skipper of the United States Fishery Commission, exhibited a collection of curios which had been taken from the stomachs of codfish at sundry times while being split and dressed by the bank fishermen of Newfoundland, the process usually taking place on deck. Among the lot were a splitting knife with a wooden handle and blade six inches long, a small brass handled knife of quaint workmanship, a rough piece of red granite weighing three or four pounds, an old felt hat, two counters and part of a euchre deck (five cards), a fragment several inches long which the scientists thought was lignite, and a brass lamp!—*American Angler.*

The Centre of the Union.

It hardly seems credible at the first thought, but the village of Attou, Alaska, makes San Francisco practically the halfway town as we go from Calais, Maine, to our westernmost settlement. It is really but slightly short of being just midway, since Attou stands almost three thousand miles west of the Golden Gate.

The distance in statute miles between San Francisco and a point due south of Attou, measured on the parallel of San Francisco, is 2,943.1 miles.

The distance east from Attou of a point due north of San Francisco, measured on the parallel of Attou, is 2,214.5 miles. A strict geographical centre of the American Union is that point at sea forty miles off the mouth of the Columbia River on the coast of Oregon.

Courage in Every-day Life.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion in all things.

Pleasantries.

"Drinkin' whiskey is like making money," says Uncle Mose, "De more yer's got der more yer thinks yer kin stan'."

A Camden woman looked through twenty-six different novels to find a name for her girl baby, and finally settled on Marier.

"If you can't keep awake," said a parson to one of his hearers, "when you are drowsy, why don't you take snuff?" "I think," was the shrewd reply, "the snuff should be put into the sermon."

Boston Landlord (to porter): "See if the gentlemen in parlor F have finished discussing their dinner." *Porter* (returned): "Dey is fru eatin' boss, but dey ain't done cussin' yet."—*Sun.*

"Madame," said the tramp, "I'm hungry enough to eat raw dog." "Well," she responded, kindly suiting the action to her word, "I'll whistle some up for you." The tramp left, taking his appetite with him.—*Sun.*

Omaha man: "Come by the way of St. Louis, eh? Anything new down there?" *Chicago man*: "Nothing that I heard of except that they are getting up a corporation for the prevention of premature burials." *Omaha man*: "Well, I suppose it is rather difficult to tell whether a St. Louis man is alive or not."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
Rev. D. B. LADY,
Rev. C. S. KIERHARD,
Rev. J. S. GIEFFER, D. D.,

SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communication, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JUNE 1, 1887.

We continue the publication of the letters from Dr. B. C. Wolff to Dr. J. W. Nevin in 1841, and expect to finish them next week. It is a pity the correspondence of Dr. Nevin has not been preserved. Some letters received by him these forty years ago would now be especially interesting. There was one from Bishop Wilberforce of England, signed "Yours in the miseries of the Sect System," which was far in advance of the age on the subject of Church Unity.

At the annual parade of the Brooklyn Sunday-schools last week, 80,000 children are said to have been in line. It is difficult to conceive of so large an army.

The assertion of the *Christian Intelligencer* that the Reformed Dutch Church would find itself in more congenial relations by organic union with the Congregationalists than with any other denomination, has pleased the Congregationalist newspapers, but it has proved to be a boomerang as far as the *Intelligencer* is concerned. That paper has only succeeded in showing how poorly it represents the Dutch Reformed Church on that particular subject.

During the meeting of the Presbyterian General Assembly at Omaha, the committee that had been appointed to inquire into the propriety and feasibility of erecting a monument to John Calvin, reported that it had not found sufficient enthusiasm among prominent preachers and laymen to justify the undertaking, the feeling being that Calvin's works and life were sufficient to keep his fame alive. The report was adopted and the committee discharged.

Death of Rev. Dr. Newton.

The death of Dr. Richard Newton, which took place at his Chestnut Hill residence on the 25th of May, in the 75th year of his age, removed one of the most widely known clergymen of the country. He was an Episcopal minister born in England, but educated in early life in this country. He soon arose to eminence and was rector of several prominent parishes in this city. But his fame extended beyond the bounds of his denomination as a preacher to children, in which capacity he excelled. He published several books for children which will continue to interest the little ones through generations to come.

Parisian Theatre Burned.

Not since the burning of the "Ring Theatre," of Vienna, in 1871, has there been a more dreadful conflagration than that which destroyed the Opera Comique, in Paris, on the night of the 25th ult. There is yet no telling how great the loss of life has been. The first account said that forty dead bodies had been taken from the ruins, and the upper galleries were thought to be yet full of them. Later, on the evening of the 26th, the corpses of eighteen ladies in full dress were found lying together at the bottom of the staircase leading from the second story. The heart grows sick at the recital, and there seems to be little use in moralizing.

Interesting Old Books.

S. W. Pennypacker, Esq., well known for his historical researches, was about escaping from the banquet hall of the Philadelphia Alumni Association of Franklin and Marshall College on the evening of the 20th inst., when Chairman Johnston called him back to respond to the toast "The Pennsylvania Germans." Mr. Pennypacker made an admirable address under the cover of declining because of the lateness of the hour, and concluded by exhibiting two rare works, which will be of especial interest just now. The titles of the books are:

"*Fabulae Aesopi selectae*, or Select Fables of Aesop; with an English translation

as literal as possible answering line for line throughout, the Roman and Italic characters being alternately used, so that it is next to impossible for the student to mistake. A new edition wherein the errors in the Latin text of the best and latest European copies of Dr. Clarke's selection are corrected, some antiquated English words and modes of construction are expunged, and their places supplied by those which are more proper. Also the signs of quantity to assist the pronunciation are added. By James Ross, Professor of Latin and Greek languages in Franklin College, borough of Lancaster. Lancaster: Printed by Burnside & Smith, north Queen Street, 1804. In his preface the author says: Acknowledgements of obligation are justly due to the Rev. Dr. H. Muhlenberg, Principal, and the Rev. Dr. C. L. Becker for their friendly and able assistance in revising the proof-sheets of this work. Franklin College, borough of Lancaster, June 13, 1804."

The title of the other book is

"Eine Rede gehalten den 6ten Juny, 1787, bey der Einweihung von der Deutschen Hohen Schule oder Franklin Collegium in Lancaster, von Gotthilf Hen. Muhlenberg, Principal des Collegium und Pastor der Heil. Dreieinigkeits Kirche daselbst. Auf verlangen der Trustees zum Druck befördert. Lancaster: Gedruckt bey Albrecht und Lahn, 1788."

"Of this latter," Mr. Pennypacker says, "I know of no other copy in existence. It is the dedication address."

Worthy of Consideration in Connection with the Centennial.

It is a fact worthy of consideration that the present generation of our people have not been asked for, nor have they ever given, a contribution to the College at Lancaster. Of course there are exceptions to this remark. By the present generation we mean those who have grown up and come to mature membership in the Church during the last twenty or twenty-five years. There is a generation of young men in the Church who have come to occupy their places as active workers within the last ten or fifteen years. Have any of these ever made a contribution to the College?

Now consider the fact that the fathers of fifty years ago made sacrifices in laying the foundation of a College for the service of the Church. There were comparatively few at that time to give, and those few had no great wealth from which to give. Does not the Centennial, then, impose a duty upon the present generation to do something for the prosperity of the College? If we wish it to flourish, to make progress with the other Colleges of the State, then it must receive support, and that support must come from our Reformed people. It may be many years before it will again come before the Church in a similar way, asking aid. If the present effort is at all successful its wants will be supplied for years to come. Of course there will be generous wealthy friends who will continue to give aid from year to year, but it is not likely that a general appeal will be made to the Church, as now, for a long time. This then is an opportunity to perform a duty, and it is also a privilege.

You have given to all other objects of benevolence in the Church, have you ever made a donation to the College? Ask yourself the question.

Then the fact that it is only at long intervals that such an appeal is made, ought to determine what the character of the contribution should be. You give every year to missions and other similar objects, but to this perhaps once in a life-time. For those who can afford it, the contribution should be more than ordinary. Instead of five or ten dollars it should be a hundred, five hundred, or a thousand. May be most of our membership cannot give so largely, but there are quite a goodly number who can. There are few congregations in which one subscription of one hundred dollars could not be given. "My congregation," said a pastor to us some time ago, "aside from the wealthiest man in it, is worth a million and a half of dollars!" How many in such a congregation can give liberally!

Let all the churches do their best and the work will be accomplished at once. It must be done. If it fails in these congregational collections, some one will have to go out into the Church and raise the necessary amount. People and pastors as a rule do not like to see agents coming

into their fields. Let each congregation do its duty and no agent will appear.

The reports will now soon be made up. These reports will test and measure, not only the liberality, but the intelligent liberality of our congregations. One that is satisfied to put the matter off with a pitifully small sum, where there is pecuniary ability, convicts itself of not being able, or not being educated up, to appreciate the importance of educational institutions. For a rich member to contribute a paltry five or ten dollars is evidence that he does not appreciate the work of a College for the Church. This may be the result of a faulty and defective education, and we may well pity such an one. Worth half a million, yes, a million, and yet not a single hundred or thousand to give in this centennial year! But no; our Reformed people are better trained, better educated than to make such an exhibition before the world. We believe the returns will show what a century has done in developing an intelligent as well as large-hearted liberality!

Dangerous Language.

Rev. Dr. McGlynn the recalcitrant priest of New York, has hitherto found some sympathy among the Protestants of America, not because they endorsed his denunciation of the right of man to hold land as private property, but because they did not like to have the Pope interfere with free speech in this country. But Dr. McGlynn has about destroyed this sympathy by utterances which show that liberty of speech may be abused. At a meeting held in New York on the evening of the 19th inst., he attacked the proposed treaty between this country and Russia for the extradition of political assassins, and said much in extenuation of the use of dynamite and daggers as a means to rid the world of those whom he regards as tyrants. Said Dr. McGlynn: "I do not advocate the killing of the Czar, but if I should read to-morrow that he had been killed, I don't think I'd put crape on my hat. While I am not here to defend the killing of the Czar, I am here to do full justice to the man who follows the dictates of his conscience and thinks it his duty to kill the Czar."

This is simply an outrageous encouragement to murder, which the American people can have no patience. An exchange, speaking on the subject, says: "The harangue of this man was not only to the last degree outrageous and mischievous, but it was very characteristically based on a total misconception of Russian conditions and of the relations existing between the Czar and the great mass of his subjects. The strength of the Russian autocracy is due to the unequivocal support which it receives from the body of the Russian people, from the poor people whose lives are hard for them; while the Nihilists are almost exclusively recruited from the educated and aristocratic classes, and it is scarcely too much to say that the virulence of the assassination faction is in a very large measure due to the changed conditions which were brought about by an act which one would think that would-be reformers of the McGlynn George sort would approve—the abolition of serfdom."

Independent of all this, however, regicide is not the way to dispose even of tyrants, and the precedent is all the worse because Dr. McGlynn's theory will lead him to set down every landholder as a usurper and an oppressor, whose removal by violence may be determined upon at any time.

Lack of Self-Assertion.

Last week we simply referred to a speech made in this city by W. U. Hensel, Esq., in regard to the want of self-assertion on the part of Pennsylvanians in general, and the higher educational institutions of Pennsylvania in particular. The subject is one that cannot be dwelt upon too often, or too earnestly. The people who are filling up Kansas and other western States are, as Mr. Hensel said, not New Englanders, but emigrants from this commonwealth. In sturdy virtues as well as in numbers, they are strong enough to give prevailing character to the communities into which they go, and yet, somehow, they are so listless that their life seems to be dominated by the weaker element. Upon this we cannot dwell.

But the same want of self-assertion shows itself at home and especially in the matter of interest in the colleges and seminaries within the borders of the State. These are not endowed as are the institutions of New England and the States of the far West. The Alumni drift away, and those

who acquire wealth forget that aid from them would put them on such a basis as would enable them to vie with the best in the land. This is not for want of merit on the part of the schools which are doing so much with so little, nor for want of strength and resources on the part of the people, but because they have not learned to assert themselves.

Perhaps there has been too much depreciation of what has been done and too little encouragement to larger gifts, but we are sure that if the German element of the State could be made sensible of its worth and power, it would shake off its lethargy and arise to a grandeur of character and generosity that would be surprising to itself. Anything that can be done to arouse the people of our Church to a little more pride and self-respect in connection with the Centennial Celebration of Franklin and Marshall College, will not only benefit the institution, but dignify and ennoble the people themselves. They have too poor an opinion of themselves.

Communications.

The Maryland Classis.

The Maryland Classis is holding its meeting this year in what is known as the Glade Church, in Frederick county; and it is here, sitting alone, in this beautiful country church, on this bright morning, before any of the members of Classis have as yet entered, that we begin this letter to the MESSENGER.

It was a glorious ride we had in coming to this meeting of Classis; for, in order to stop at Middletown on the way and assist Rev. T. F. Hoffmeier in his service for Ascension Day, we came down with our elder, Mr. Geo. W. Eyerly, by private conveyance. This led us through Boonsboro, cleanest, quietest, fairest of villages, and up the South Mountain, famous in history as having been the scene of one and the witness of another of the great battles of the civil war. Along this road and down these neighboring ravines, the tide of battle once rolled. Not far to the right of us the brave Reno fell; and here many a brave boy, far from home, lay down and died; whose return some mother, in far-off northern or southern home, looked for long and tearfully in vain. How quiet the South Mountain is to-day! Not a sound now save that of the singing of birds and that of the mountain stream which, with a voice most pleasing to the ear, dashes down the ravine. The wild honeysuckle is blooming, on this bright May morning, where, nearly twenty-five years ago, so many brave men laid down their lives. The summit of the South Mountain would seem to be a most suitable spot for a soldier's widow to select as her home. It is here, on the very highest point of this historic mountain, that the widow of Admiral Dahlgren has established her country home. It is a lovely spot, and a lovely home. The atmosphere and the outlook are sufficient to remind one of Paradise. Directly opposite the house stands the beautiful and picturesque Roman Catholic Chapel which Mrs. Dahlgren has erected.

Middletown Valley has beauties of its own. No one who has gazed upon it, either from the South Mountain or from the Catocin Mountain, is likely to forget the beautiful sight. Among its own sons some poet will rise up hereafter to sing the praises of this Arcadia, this lovely and sequestered vale. To us, if we may be permitted to speak of these things (for we are at present writing a gossiping letter and not a statesman's model) the region has special associations and is connected with sacred memories. It was here that two years of the writer's life were passed; an idyllic sort of life; very beautiful as we look back upon it now, in what Carlyle calls "the moonlight of memory." In the parsonage of the Reformed Church at Middletown we found a happy home, and from Rev. and Mrs. F. A. Rupley, by whom it was then occupied, we received a courtesy and kindness never to be forgotten. It was pleasant to behold once more the faces of dear friends, and, in particular, to be warmly welcomed by former pupils, affectionately remembered and also affectionately remembering. It was very strange to receive the cordial welcome of tall, strong, bearded men, who once as little boys, stood by the writer's side to say their lessons. As to these matters of personal history, we would be reticent; we would say no more, except to add that, with Wordsworth, we can say, warmly and from our hearts, "The thought of our past years in me doth breed perpetual benediction."

The Reformed parsonage at Middletown enjoys the distinction of having once entertained the distinguished poet, Oliver Wendell Holmes. In the trying days of the war, many a stranger, coming from afar, found a warm welcome and hospitable entertainment in the home of Rev. F. A. Rupley. Among these was Holmes, who, after the battle of Antietam, came down to Maryland in search of his son who had been in that engagement, and afterwards, if we mistake not, wrote an article for the *Atlantic Monthly*, entitled, "A Search for my Captain," in which he gave an account of his journey and of his night with Rev. Rupley. The parsonage, on those days, was the scene of many an interesting occurrence. It is occupied now, in more peaceful and prosperous times, by Rev. T. F. Hoffmeier and his interesting family.

We assisted Bro. Hoffmeier at his Ascension Day service. Of this service, as it is to be reported by another pen, we shall say nothing except that it was an occasion of great festivity for the congregation and Sunday-school, that it was largely attended, was marked by an extremely beautiful floral display, and gave evidence of the flourishing condition of the congregation of which Rev. Hoffmeier is pastor. We also assisted at a service or entertainment held on the evening of the same day in the Lutheran church, of which Rev. Dr. Bergstresser, recently of Waynesboro, Pa., is pastor. Middletown Valley has always been noted for the church-going habits of its people. Church-going seems to be universal, and the congregations are large. Dr. Bergstresser told the writer that he had a catechetical class numbering one hundred members, which he expected

would soon be increased to one hundred and fifty. It would seem to be a hopeful and comparatively easy work to build up the church in Middletown Valley.

We are on our way across the Catocin Mountain now. Let us turn, before we pass the summit, and take a last look at the lovely valley lying behind us. No one drives down the mountain-side towards Frederick, without thinking of Whittier's poem and admiring the descriptive touches which it contains. "The clustered spires of Frederick" is a perfectly accurate expression, and as beautiful as it is accurate. "Green-walled by the hills of Maryland" is another expression of the same kind. Look upon the scene before us, gentle reader; no wonder that Whittier called it "fair as the garden of the Lord." This is a lovely country, and the city of Frederick is a fair city indeed. The most real and living personage in Frederick to day is Barbara Frietich. Though dead and buried, she still walks the streets of Frederick-town; her personality dominates all the other personalities of that fair town. It avails not to tell the people that the story of Barbara Frietich and her flag is a myth; it will continue to be believed, all the proofs to the contrary notwithstanding. Frederick will be known in history as the place where Barbara Frietich lived. It is a fine instance of the power of genius, of the way in which the spirit of poetry creates out of nothing, glorifies the common, immortalizes the perishable. Genius touches some common-place object, and, lo, it quivers and glows and burns with the fire of immortality.

Let us hasten on, lest this letter about the Maryland Classis be like one of Artemus Ward's lectures, whose titles had their chief significance in the circumstance of their stating what the lecture was not about. The Maryland Classis, for the first time in its history, so far as we know, is meeting in the country. And a very beautiful country it is; this Glade region is the garden-spot, so it is said, of Frederick county. Surely a people living in a country like this ought to be a contented and happy people; and such is their character, too, if one may judge from their faces as seen in church.

The church in which we are meeting is an almost ideal country church; beautifully situated; commanding a noble outlook; oak and hickory and walnut trees near by; a church-yard by its side; a parsonage across the way. We shall not forget the impression made upon us, sitting in the pulpit on Sunday morning, we gazed through the open opposite door, upon a scene whose beauty, softened by the distance, seemed to blend sweetly with the solemnity of the service. The picture, framed by the door, of green fields stretching away and a noble elm tree standing by a farm house in the distance, was such as no artist could surpass. Very impressive, too, was the singing at this service; "both young men and maidens" praising the Lord in the choir, and the congregation falling heartily in. To many of the members of Classis, we are sure, it was an unusual pleasure to worship, on this calm, fair Sunday in May, with the people of the Glade church.

We have no thought of reporting the proceedings of Maryland Classis; they will all of them be published in due time. Surely, reader, it is enough to be obliged to assist in the transaction of these items of business without having also to report them. The only item which we mention of the proceedings hitherto, is that relating to our institutions, and in particular, to our College, in this its centennial year. The Classis gave a vigorous discussion to this subject and specially called the attention of its pastors and people to the importance of a suitable observance of so interesting and memorable an occasion.

Of this Glade charge the Rev. S. M. Hench has for some years been the faithful and successful pastor, respected and beloved by his brethren in the Classis and by all the members of his flock. It is a laborious charge, consisting of four congregations and extending over a territory ten miles square; the work has been too hard for his conscientious pastor and threatens to break him down; and, very wisely, a committee has been appointed by the Classis to make provision for a division of the charge. It has been our privilege, along with the Stated Clerk, to be a guest at the parsonage, during this meeting of Classis, and to enjoy the hospitality of Rev. and Mrs. Hench; and of their kindness and courtesy, and of these charming May days passed with them in their home, we shall have the most grateful recollection. J. S. K.

Laying of a Corner Stone.

The corner-stone of a new church was laid in Limestone township, Clarion county, Pa., on May 10th, Ascension Day. The congregation, which belongs to the Red Bank charge, lately under the pastoral care of Rev. J. G. Shemmer, first laid solid their interest in an old Union church to the Lutherans, and during the winter made extensive preparations to build a new church as soon as the building season should arrive. In the absence of a pastor, the charge being still vacant, the neighboring brethren, Wagner, Deatrick and Lady, conducted the services. The weather was all that could be desired. A large audience assembled in the old church. Stirring addresses were made, and the whole service was a very enjoyable one. This shepherdless flock is to be highly commended for the devotion and energy displayed in pushing forward this good work. The indications are that they will have one of the neatest and most comfortable country churches in the county, and that they will be able to dedicate it free of debt in the fall. The old church was called Salem. The new building received the name of *Nevin Memorial Reformed Church of Limestone*. D. B. L.

Dedication of Steeple and Bell.

About seven miles west of Pottsville, near the little town of Llewellyn, Schuylkill county, Pa., is located a neat little brick church, owned jointly by a Reformed and a Lutheran congregation, and known as the Clouser's church. The church site is an old one, the first church having been built in 1813; the present edifice was erected in 1856. Although neat and attractive, this church never was really complete, inasmuch as it lacked a bell to summon people to prayer. Last fall the erection of a steeple was begun; early this spring it was completed, and an 804 pound Troy bell, of excellent tone, was placed therein.

These additions to the church edifice were

solemnly dedicated to the service of the Triune God, on Sunday, May 15th. Three services were held—morning, afternoon and evening. The morning service was opened by the pastors, Rev. Geo. A. Zellers, Reformed, and Rev. Daniel Sanner, Lutheran, jointly performing the consecration service. When the Lord's Prayer was repeated in the formal dedication, the bell was rung, thus uniting its voice with the voices of pastor and people in prayer. The congregation remained standing, and sang the hymn, "Nun danket alle Gott." During the singing of this hymn the bell was again rung. Rev. F. J. F. Schantz, Lutheran, of Myerstown, Pa., preached an edifying sermon in the German language, and Rev. J. P. Stein, Reformed, of Millersville, Pa., followed in the English language. At the afternoon service Rev. Stein preached in the German language, and Rev. Schantz in the English. At the evening service Rev. Stein preached in the English language, followed by Pastor Zellers in the German.

All of the services were well attended, and the people seemed interested in the discourses of the visiting brethren.

Collections were lifted and subscriptions received amounting in all to \$230. This will enable the trustees to pay off all outstanding claims, and leave the congregations free of debt.

A Pleasant Surprise.

During the brief history of Trinity Reformed church of Woodberry, Md., it has frequently been the pleasant duty of its members to acknowledge marks of kindness from friends, near and distant.

This year, as the subduing influences of the lenten season were yielding to the bright awakening of Easter, the occasion was marked by a signal instance of generosity. The committee of consistory entrusted with the task of providing an altar were unexpectedly relieved of that duty.

On the evening of Good Friday a large box arrived, whose contents, placed upon the pulpit platform, revealed to the astonished gaze of the congregation an altar of most elegant workmanship—a tribute of love from Emmanuel's Reformed church of Hanover, Pa. Accompanying it was a letter from the pastor, Rev. J. C. Bowman, conveying the gift, and expressing in most kindly words the interest and good will of the congregation.

Thus again do we recur to the words so often suggested by our ever brightening prospects—"The lines are fallen unto us in pleasant places."

Coupled with the cheering fact that we had emerged from debt, and were prepared to assume still another portion of the annual appropriation for the support of the mission, came this generous gift, far surpassing in value and beauty of construction anything we had contemplated for ourselves, supplying a want deeply felt at each returning communion season.

It is a pleasant reflection that this far reaching benevolence of our Christian friends bore early fruit, as the collection for benevolent purposes at the communion held shortly thereafter excelled by far any previous contribution of the kind. We feel assured that they, whose acts prove that they esteem it more blessed to give than to receive, can feel no higher gratification than to realize that the bread they have cast upon the waters shall strengthen others and still further inspire them to deeds of Christian charity. T.

Westmoreland Classis.

Westmoreland Classis convened in the forty-sixth annual sessions in St. John's Reformed church, Johnstown, Pa., May 5th, 1887, at 7½ P.M. The opening sermon was preached by the retiring president, Rev. E. H. Dieffenbacher. Rev. H. S. Garner was elected president for the ensuing year. The usual standing committees were appointed. The reading of the parochial reports occupied almost an entire day. They were full of interest and were listened to with marked attention.

Missions.—The *Lutrope* mission was placed wholly under the care of the Mission Board and the appropriation to it by Classis is discontinued and the Board's attention called to this fact. *Johnstown* mission is doing very well. Its growth has been steady and wealthy. The pastor is an indefatigable worker, full of faith and zeal and the membership in a measure caught the same spirit. *Scottdale* has had many difficulties to contend with. The pastor is a most patient and self-denying missionary, and by his uncomplaining self-sacrificing spirit has endeared himself to, and won the highest esteem, respect and love of the brethren of Classis. God will crown his labors with success.

Mr. Frank E. Lauffer, a student in the Theological Seminary, was taken under the spiritual care of Classis.

Rev. Silas B. Mease was received from the Tuscarawas Classis, Synod of Ohio. A call to him from the Second Reformed church, Greensburg, was confirmed, and a committee appointed to install him.

Delegates to General Synod.—*Ministers.* Rev. Lucien Cort, A. E. Truxal, *Elders.* S. C. Remsburg, W. R. Barnhart. *Primaries.* Revs. W. H. Bates, John McConnell, *Elders.* Abner Cort and Jacob Byers. *Secundi.*

The Treasurer's report showed Classis to be in a healthy financial condition. The apportionments were nearly all paid, except by one charge which had been vacant during the entire classical year. The special offerings during the year were larger than ever before, \$2,982.29 were received by the Treasurer. The disbursements were \$2,454.82.

From the report on the state of the Church we glean the following:

1. All the pastors say that the year in their respective fields was fraught with abundance of labor, cares, trials, difficulties and burdens.

2. All, with slight exceptions, were blessed with health and able to discharge their responsible duties.

3. Their labors in the service of the Lord issued in the expected and hoped for results in a gratifying degree.

4. A commendable activity is noted in the work of Sunday-schools, Foreign and Home Missions, and kindred spheres of labor in the Lord's vineyard. Also a good degree of increase in the circulation of the papers of the Church. There is yet room for a vast advance.

God has given us a goodly heritage. He calls upon, urges, and commands us to go forward and possess the land.

6. One new congregation was organized

during the year and a church is being built at that point.

Statistics.—*Ministers,* 14; congregations, 28; members, 3,320; unconfirmed members, 2,403. *Baptized,* infants, 180; adults, 21; confirmed, 182; certificate, 110; communion, 2,673; dismissed, 90; erased names, 46; deaths, 61; Sunday-schools, 24; Sunday-school scholars, 2,167; benevolent purposes, \$3,100.60; congregational purposes, \$13,644.50; studying for ministry, 5; *Messengers,* 348; *Treasuries* and *Heralds,* 73.

Classis will meet in annual session in Trinity Reformed church, Delmont, Westmoreland Co., Pa., May 24th, 1888, at 7½ o'clock, P.M.

Rev. H. K. Binkley and Daniel Miller of Reading, were present at the first day's sessions of Classis. The ministerial brethren of the different denominations in Johnstown frequented the sessions of Classis. Most of their pulpits were filled by the ministers of Classis on the Lord's Day evening. S. C.

Anniversary and Ascension Service.

The Anniversary and Ascension service of the Sunday-school of the Reformed church of Middletown, Md., was held on Ascension Day, Thursday, May 19th. The following programme was observed on the occasion: Processional hymn, by the infant class; opening anthem, by the whole school; responsive scripture reading, by pastor and scholars, followed with the Gloria Patri; Apostles' Creed and prayer; Te Deum, sung by the school; reports of senior and infant departments for the year; offerings of infant class of money and flowers; offerings of the senior department—Section 1st, emblem, A Cup of Cold Water. Section 2d, emblem, A Harp; Section 3d, A running Fountain; Section 4, An umbrella covered with flowers representing all the weather pupils; address by Dr. J. S. Kieffer of Hagerstown, Md.

Memorial offering in memory of a deceased member of the school, Miss Mauzella Kellar, who died during the year. Remarks by the pastor on this offering. The different parts of the programme, were interspersed with singing by the school, of hymns suitable to the sentiment expressed by the several emblems, presented by the different sections of the school, and other parts of the service. One beautiful feature of the service, was the marching of four little girls of the infant class, up the middle aisle of the church, passing up the pulpit-platform, through a golden gate erected thereon, representing "gates ajar," singing as they went, "to which also a suitable hymn was sung by the choir. Besides the emblems already mentioned, there were other representative decorations, such as the cross, anchor, a ladder beautifully trimmed with evergreen and flowers, with a crown at the top, above which was the inscription "He ascended into Heaven," and a beautiful wreath with the word victory in the centre. This was the finest service ever held by the school, and was highly appreciated by the large audience present. The address by Dr. Kieffer was especially fine. He spoke first, of his pleasant relations with some of the persons present, as their teacher in former years and then referred to the significance of the service, in connection with the fact of the ascension of our Lord, in which He showed that the ascension was preceded by humiliation. That our Lord went down into the depths of humiliation in His incarnation, sufferings and death, as preparatory to His ascension and glorification, and that this is the law of all true glorification—first, humiliation then glorification. The address was earnest, forcible, thoughtful and couched in language and delivered in the manner characteristic of the speaker. The contributions of the school, which have been gathered since April 1st, amounted to \$34.29, and that of the audience present \$5.05, and are to be applied to the erection of the seminary building at Sendai, Japan. H. W. H.

The Honors Conferred for 1887.

At a meeting of the faculty of Franklin and Marshall college the following honors were conferred upon members of the graduating class: First honor, Marshall oration, J. C. Schucker, of Moselem Springs, Pa.; second honor, Franklin orations, H. A. Dubbs, of Lancaster, Pa., and J. L. Roush, of Madisonburg, Pa. These two students equally in rank. The third honor, salutatory, C. A. Loose, of Bethlehem, Pa. The above honors were awarded according to grade in scholarship. The valedictory, which is granted for excellence in writing and speaking, was conferred upon W. R. Peters, of Danville, Pa. The graduating class numbers sixteen, all of whom will speak at commencement.

Diagnothian Literary Society.

The Diagnothian Literary Society of Franklin and Marshall College celebrated its fifty-second anniversary in Fulton opera house on the evening of the 20th inst., in the presence of a very large and appreciative audience. The committee of arrangements consisted of F. M. Line, chairman; E. T. Hager, A. T. Clay, C. A. Harnish, D. M. Wolfe, C. C. Herr, and I. W. Hendricks. The decorations were unusually beautiful. Many pronounced them the finest ever seen in the hall on such an occasion. The woodland scenery, the tropical plants, the cut and potted flowers, laurel, branches of trees and even grass were all tastefully arranged by Mrs. J. B. Kieffer in whose charge the decorations were. The music was fine. Carl Thorbahn's orchestra of this city rendered it with excellent taste and effect. The orators appeared on the stage in gowns. This was a new feature and added considerably to the appearance of the event. The programme was under the care of Mr. N. H. Saxman, the president of the society.

March—"Kaiser" (Geibel). Prayer—Rev. Max Hark. Overture—"Sylvester" (Schlegel). Salutatory—"The Raven," C. F. Hager, Jr., Lancaster, Pa. Lied ohne Worte—"Schmucht" (Franke). Oration—"The Declaration of Independence," H. Cessna, Bedford, Pa. Cornet Solo—"Lizzie Polka" (Arbuckle), Mr. George Schweigert. Oration—"The Sentimentalism," the G. Opposed to True Scientific Investigation," G. W. Dornbach, Ringtown, Pa. Selection—"The Army Chaplain" (Moses). Eulogy—"Victor Hugo" H. A. Dubbs, Lancaster, Pa. Waltz—"Ohe' Mama" (Moses). Oration—"Christian Knighthood," F. A. Rup-

ley, Jr., Martinsburg, Pa. Clarinet Solo—(Fauconier), Carl Thorbahn. Oration—"Witchcraft"—Erminie, (Tobani). Anniversary Oration—"The Heart of the Weed," A. H. Rothermel, Jr., Monocacy, Pa. Potpourri—"The Gipsy Baron" (Moses). Benediction—Rev. E. V. Gerhart, D.D. Galop—"Fedora" (Dietrich).

The anniversary was a grand success throughout; nothing occurring to disappoint the expectations foreshadowed by the beautiful decorations which evidently had quite an inspiring effect upon the orators, and their efforts were highly appreciated by the large audience present. Intelligence.

Our General Agent has made a successful canvass of the Beaver charge, Clarion Co., Pa., Rev. J. F. Wiant, pastor. He returns forty-two subscribers for THE MESSENGER and five for the *Hausfreund*, which together with those that have already been in the charge makes the total of Church papers that are taken in the charge, 79. This speaks well for pastor and people. F.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Leesport.—Rev. S. H. Leinbach, pastor, reports confirmations, 31, and offerings, \$35, for congregational purposes.

A new organ, built by Miller Bros., Lebanon, Pa., will be dedicated June 13th in Germant's church, near Leesport.

New Providence.—Communion held in New Providence charge, Rev. J. M. Souder, pastor. April 24th in Zion's church, New Providence; May 1st, in St. Paul's, Quarryville. Received in former by confirmation, 5; by certificate, 2. Received in latter by confirmation, 5; by reprobation, 2.

Turbotville.—Rev. D. E. Schoedler, pastor. This charge is composed of three congregations: Turbotville, Strawberry Ridge, and Delaware Run. Members, 463; infant baptisms during the year, 38; adult baptisms, 6—all heads of families. By certificate and reprobation, 20; confirmed, 44; communion, 340; erasure of names, 86. Under this head are comprised the following Classes of persons: 1. Members that are dead. 2. Members that have moved outside of the bounds of the charge. 3. Female members whose maiden names were retained after their marriage, thus duplicating their names. 4. Members who no longer either attend or support the Church. Sunday-schools, two that are distinctively Reformed. These schools are well manned, well attended, and are increasing in members and efficiency. Contributions for benevolence, \$246—an increase of \$122 over those of last year. This charge is now, for the first time in many years, square on the books of the treasurer of Classis. The birthday offerings of the Sunday-school at Turbotville amounted to \$13.

At the communion held on Sunday, May 22d, nine heads of families were received into connection with the congregation at Turbotville,—four by confirmation, three of whom received adult baptism, three by certificate, and two by reprobation of faith. These will be included in next year's statistics. The offerings for Home and Foreign Missions that were made during the late meeting of Classis at Turbotville, including the twenty-one dollars offered on communion Sunday, amounted to \$50.

Somerset.—Rev. H. King, pastor. Confirmations, 27; by certificate, 2. Total, 29. Alms \$35 for benevolence.

Kansas.

Iola.—Rev. S. A. Alt, pastor. Confirmations, 8. Alms \$10.00 for Home Missions.

Personal.

Rev. Dr. N. C. Schaeffer, we understand, has declined the call to the presidency of Wichita University.

Ernest Wagner, a member of the senior class, Theological Seminary, Lancaster, Pa., son of Rev. S. G. Wagner, D.D., Allentown, Pa., sailed on the *Britannic* for Europe, week before last. As is known, the vessel came into a collision when a short distance out, with the Celtic. It was obliged to put back to New York. Mr. Wagner sailed again on the City of Rome on the 25th ult. We trust he may have a safe voyage out, and return home. He goes to spend his vacation in attending lectures in Germany.

Clerical Register.

The P. O. address of Rev. S. N. Callender, D.D., is changed from Rockingham to *Mt. Crawford* Va.

The P. O. address of Rev. A. E. Truxal is changed from Irwin to *Manor Station, Pa.* (This is a correction of last week's announcement.)

Centennial Celebration
And Annual Commencement of Franklin and Marshall College, Lancaster, Pa.

1887.

ORDER OF EXERCISES.

Sunday, June 12th.

10.30 A. M. Baccalaureate Sermon, by the President.

Monday, June 13th.

8 P. M. Junior Oratorical Contest, in the College Chapel.

Tuesday, June 14th.

2 P. M. Meeting of the Board of Trustees in the First Reformed Church.
8 P. M. Addresses in the Court House:—"Benjamin Franklin," by Provost William Pepper, M.D., LL.D., of the University of Pennsylvania; "John Marshall," Hon. R. W. Hughes, U. S. Judge of the Norfolk District, Virginia.

Wednesday, June 15th.

8.30 A. M. Society Reunions. 10 A. M. Alumni Meeting. 12.30 P. M. Alumni Dinner. 3 P. M. Address on "The Claims of the College on the Church," by Rev. J. Spangler Kieffer, D.D., Hagerstown, Md. "The Claims of the College upon the Com-

munity in which it is located," by W. U. Hensel, Esq., Lancaster, Pa.

8 P. M. Centennial Oration, by Hon. L. H. Steiner, M.D., Librarian of the Enoch Pratt Library, Baltimore, Md.; Centennial Poem, by Rev. C. W. E. Siegel, Houtzdale, Pa.

Thursday, June 16th.

9 A. M. COMMENCEMENT. ONE SESSION.
8 P. M. Reception and Concert on the College Campus.

Orders for Excursion Tickets on Pennsylvania, Philadelphia and Erie, Northern Central, Cumberland Valley, and Philadelphia & Reading Railroads may be obtained by addressing Rev. J. H. DUBBS, D.D., Sec. of the Faculty, Lancaster, Pa.

To the Members

Of the Class of '82, Franklin & Marshall.

The members of the Class of '82, attending the centennial exercises at Lancaster will meet at the Rauch Monument on the Campus on Tuesday morning, June 14, at 10 o'clock. Should the weather be unfavorable the meeting will be held in the City Hotel parlors. Members will not fail to report.

JULIUS HEROLD, President.
D. A. SOUDERS, Secretary.

Meeting of the Classes

Of the Synod in the United States, the Synod of Pittsburgh, and the Synod of the Potomac.

St. Paul's—Deckard, Pa., June 16th, 1887.
Lebanon—Stouchburg, Berks county, Pa., June 16th, 1887.
Clarion—Eddyville, Armstrong county, Pa., June 22d, 1887.
San Francisco

Notice.

Wanted at Bethany Orphans' Home, a good cook. For particulars, address THOS. M. YUNDT, Womelsdorf, Pa.

Acknowledgments.

Acknowledgment

Of money received by the undersigned for Home Missions, Church Extension and Washington Mission, since May 4, 1887, viz:

Received per Rev. W. K. Zieher, treas. of Gettysburg Classis, from Gettysburg chge, 52.00; Christ church do, 30.50;	\$92.00
Rev. Geo. E. Addams, treasurer Carlisle Cl., from Mechanistown chge, 11.75; from Duncanon do, 12.00;	23 76
D. B. Mauger, treas. Goshenhoppen Cl., from Rev. S. N. Stahl, 82.50; Rev. C. H. Herbst, 85.00;	
Rev. C. Z. Weiser, D.D., 95.00; Trinity Ref. cong, 17.37; Wenz's chge, 48.00; Chestnut Hill cong, 25.00; Oley do, 10.44; Friedensburg do, 9.80; Amity Ref. do, 40.00;	412 67
Rev. C. S. Gerhard, from Benevolent Society of 1st Ref. ch., Reading, Pa., 6.30;	60 75
H. A. Forney, treas. etc. of N. C. Cl., 2.00;	2 30
Rev. W. M. Dietrich, treas. Mercersburg Classis, from Waynesboro chge, 6.00; Young Ladies Miss. Society of Fort Loudon, 10.00; Mont Alto (com. alms), 10.66; Greencastle church, 17.50;	44 82
Upion church, 6.40; Mercersburg do, 11.25; Mid-dleburg do, 11.00; Greencastle do, 10.43; St. Thomas (additional), 1.00; First ch., Chambersburg, 15.43; Shippensburg ch., 45.00; Heidelberg do, 12.00;	111 58
Rev. J. H. Pannabecker, treas. Lancaster Cl., from St. Louis ch., Lancaster, 95 cents; Millersville, 18.00; Hometown, 1.00; New River, 1.00; 22.90; Trinity, Columbia, 41.48; Elizabethtown, 4.51; New Holland, 35.00; First church, Lancaster, 32.97;	180 33
Rev. H. S. Garner, treas. Westmoreland Classis, from Harold's S. S., Greencastle chge, 5.00; Lit-trobe chge, 16.38;	21 38
Rev. J. J. Rothrock, from Class No. 10 of St. John's ch., 4.15;	4 15
C. Noss, chairman Miss. Committee of the Y. M. C. A., contributed for St. Stephen's church, Lancaster, 4.67;	4 67
Miss Emma R. Lelever, treas. of the Miss. Soc. of ad Ref. ch., Hbg., 12.36;	12 36
Rev. A. C. Whitmer, supt., from persons in Leigh-ton, 1.00; Mrs. Alvin Graber, 1.00; Fredk. Brinkman, 1.00; Joseph Obert, 5.00; Mrs. and Miss Obert, 1.00; Geo. H. Kemmer, 3.00; Free-man Hafflinger, 1.00; Wm. H. Mast, 5.00; Jno. Peters, 1.00; Mrs. H. Farren, 1.25; E. D. Hund-secker, 50 cents; G. W. Diehl, 1.00; Clinton Bret-ney, 1.00; Rev. G. W. Schmitt, 5.00; Mrs. H. Zimm-er, 50 cents; Thomas Fink, 50 cents; R. Fenster-macher, 5.00; Dr. W. G. M. Seiple, 1.00; Mrs. D. Mantz, 1.00; John Geggus, 50 cents;	35 25
Rev. S. R. Briedenbaugh, pastor of the Ch. of Ascen-sion, Norristown, Pa., 40.00;	40 00
Rev. F. A. Ruple, treas. Juniata Classis, from Greendale chge, 5.25; St. Clairsville do, 42.00; Schellburg do, 18.00;	65 28
Sulphur Spring do, 10.00; Sellersburg do, 20.97; Dunning's Creek do, 35.00; Martinsburg do, 32.50; Hickory Bottom, 7.50; Woodcock Valley do, 10.00;	124 97
James T. Reber, treas. Schuylkill Classis, 575 00;	575 00
Rev. N. S. Strassburger, treas. Leigh Cl., 2.00;	2 00
Geo. Hill, Esq., treasurer East Susq. Cl., 491.03;	491 03
do, do, do, 92.69;	92 69
Rev. T. A. Stearns, treas. East Pa. Cl., from Beaver Spring chge, 55.33; Bousburg do, 48.00; Sellers-grove do, 72.27; Aaronsburg do, 24.00; Lewisburg do, 45.11; Nittany do, 14.00; Bellefonte do, 5.00;	289 27
Centre Hall do, 15.56;	3 00
Rev. A. Whitmore, from Prof. A. T. Copen-haven, 1.00;	1 00
Rev. A. C. Whitmer, supt., from Shiloh Miss. Soc. of Ref. ch. of Danville, Pa., 20.00; from R. L. K. 12.00;	12 00
Rev. S. S. Miller, treas. Md. Classis, from 1st Ref. ch., Baltimore, 130.00; Middletown cong, 54.19; do, St. Paul's Miss. Soc., 25.46; Clarks, Md., Miss. Soc., 40.00; do, cong, 35.00; Manchester do, 44.83; Zion's Ref. church, Hagerstown, 24.31; Westminster chge, 22.00; Mechanistown do, 25.00; On Bridge do, 16.00; Manor do, 19.41; Jefferson do, 7.88; Boonsboro (Easter offerings), 15.30; Christ ch., Hagerstown, 5.00; Emmitsburg chge, 4.00;	458 67
Rev. George W. Snyder, pastor of the ad Ref. ch., Hbg. (3 com. cl.), of Tohickon Cl., from Keller's ch., 18.00; Riegelsville do, 77.75; Indian Creek do, 73.33; Lansdale do, 20.00; Sellersville do, 75.99; Hightstown do, 24.46; Springfield do, 26.00;	25 38
Durham do, 32.00; Lower Saucon do, 130.00; S. Easton do, 7.00; Friedensville do, 75.00; S. Bethlehem, 24.41; Doylestown, 10.00;	614 00
	\$4533 15

Wichita University.

D. B. Mauger, treasurer Gosh. Cl., from Rev. L. K. Evans, 50.00; Rev. S. M. Huber, 50.00;

Continued on 8th Page.

SERVICE

FOR

CHILDREN'S DAY.

The time for the observance of this service by the churches within the bounds of the Synod of the United States is drawing near—viz., the third Sunday in June. Pastors and Superintendents will remember the Service issued by us last year, of which we are prepared to fill orders at the following prices:

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100 Copies, \$2.25.

When ordered to be sent by mail 5 cents per dozen must be sent with order.

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Superintendent and Treasurer.

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

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Religious Intelligence.

Home.

The departure of no less than twenty-nine missionaries was recently announced in the *Congregationalist*.

The United Presbyterian Church, whose General Assembly met in Philadelphia, May 25th, reports 95,001 members, a gain for the year of 3,015. There has been an advance of \$10,000 in the contributions.

Thirty-five students of Cornell University have expressed the desire, it is said, to become foreign missionaries, and these, it is also stated, are the first in the history of the University to contemplate the foreign field.

Mr. Moody has invited the Christian students of the British Universities to send representatives to his conference for Bible study at Northfield, Mass., June 30th to July 12th. He expects that students from more than a hundred American institutions will be present.

Women in Massachusetts, in accordance with the action of the recent Diocesan Convention, are now put upon an equality with men in voting for vestrymen; and, when the rector is not elected by the vestry, have a voice in the election of a rector at a parish meeting.

The total receipts of the American Bible Society in March were \$56,927.85. The total receipts in the year ending March 31st, were \$492,253.80. The issues from the Bible House in March were 82,867 volumes. The whole number of volumes issued from the Bible House during the year, not including those issued in foreign lands, was 977,605 volumes.

The *Churchman* says: "The matter of greatest interest at this time in the religious world is the earnest, thoughtful, and loving effort that Presbyterians are making for Christian unity. We continue to print reports of the action of their presbyteries, which are all the while showing a better spirit, those of New Brunswick and Philadelphia having, as it seems to us, very considerably outrun their brethren of New York in their action, though certainly not in their spirit. Some Presbyterian journals, however, are still unconsciously of the mighty impulse—the divine impulse, we trust it is—which is stirring and impelling the hearts of faithful men everywhere. They are writing in the spirit of the age of the bitterest religious controversy in English history. This intolerance is only a new argument for Christian unity."

Foreign.

The Roman Catholics of Scotland are seeking to obtain the canonization of Queen Mary as their national saint.

In Glamorganshire, Wales, on a recent Sunday, the curate immersed in a river there a young man who had been prepared for baptism. The administration of the sacrament was the occasion of the Baptists of the place coming in a body to witness the unusual scene. In this parish the Baptists, who are numerically strong, all signed a petition against the disestablishment of the Church in Wales.

The London Missionary Society *Chronicle* publishes interesting facts regarding the Society. It is ninety-two years old, and has passed more than half of its existence during the Victorian period. In the year of the Queen's accession the income was £64,372, an increase of £11,000 on the previous year. Last year the income was £124,078. The number of stations has increased in the interval from 428 to 1,786; the European ordained missionaries from 114 to 1,367; the native teachers from 451 to 6,096; the communicants from 6,615 to 90,561, and the scholars from 34,222 to 140,387.

At a recent gathering of Friends in Worcester, England, the Rev. Henry Stanley Newman and his wife were present and gave an interesting account of their visit to Palestine and Syria, as well as to Constantinople. The Palestinian mission is near Jerusalem, and it was reported as being in a flourishing and in every way prosperous condition. The Syrian mission station is in the Lebanon district, and is called Brumana. A meeting-house is being built at this station. It is to be a strong and handsome structure, and is to have a clock tower, with a bell, which will strike the hour. The clock tower will be quite a landmark on the Lebanon Heights, and the bell, which will be heard at a great distance, will be a novelty.

The Basle missionaries gave an encouraging representation of the late work of their mission in the Blue Mountains of India. The Rev. F. Muller recently wrote that when he went to Keti, in 1880, he found only a small station school and a second school nearly deserted, while there was only one heathen school with twenty-five children. Now, besides the station school which had forty pupils, there were nine other schools in the native villages of different tribes. The Badagas had built six schoolhouses with their own means, at each of which there has been a kind of dedication festival that drew the people from all around and furnished an opportunity for preaching to them. While on the 1st of January, 1881, there were only sixty-five pupils, all told, there are now more than 200.

According to the census of Jan. 1, 1881, there were in the principality of Bulgaria 2,007,919 inhabitants, of whom 1,027,803 are men, and 980,116 women. According to religion, there are 1,404,409 (718,615 men and 685,794 women) of the Greek Orthodox Church; 578,066 (296,168 men and 281,892 women) Mohammedans; 14,347 (7,102 men and 7,240 women) Israelites; and 1,108 (593 men and 515 women) from other religious denominations, namely: 5,562 Catholics, 3,476 Gregorians, and 359 Protestants. The Protestants are to be found only in the districts of Rutchuk and Sophia. According to language, there are 1,345,597 (688,101 men and 657,496 women) who speak the Bulgarian tongue; 327,284 (269,781 men and 57,503 women) the Turkish, 49,064 (24,957 men and 24,106 women) the Wallachian, 37,600 (10,342 men and 27,258 women) the gypsy, and 48,464 (25,612 men and 22,852 women) who speak other different languages.

The now widely-talked about "May Laws," for the regulation of admissions to the ranks of the clergy in Germany, have the following requirements,—at least these were the original requirements.

The law of May 11th, demands that no priest shall enter on a cure of souls who has

not passed through examination in a German gymnasium, spent three years in a German university, and passed an examination in three faculties, of which theology shall not be one.

Instructions of July 26, '73, by Dr. Falk, Minister of Ecclesiastical affairs, requires that the three subjects shall be Philosophy, History and German Literature. In Philosophy, the candidate must have satisfactory knowledge of the various systems, and such acquaintance with its History as to be able to give an intelligible account of the characteristics of the epoch-making systems, and of their relation one to another. He shall have a close acquaintance with psychology and logic, and with those systems of scientific education which have influenced instruction and culture during the last two centuries.

In History, he must have a clear outline of the development of the history of the world, and be acquainted with the history of the last three centuries, and especially with that of Germany, both in the broader and narrower sense of that word. It shall be seen especially that the candidate have a clear conception of the ruling and motive ideas in these periods, which affected both politics and civilization. He must know Ecclesiastical History, and be able to show what influence religion and the Church exercised on civil life and national literature.

In German Literature, the candidate must be acquainted with the inner developing forces and historic movements which conducted to arrest or advance German Literature. He shall be proved by examination to be not unacquainted with any important contributor to German national literature especially during the last two years, and must be able to give an account of the drift of the most important classical works.—*Our Church Work*.

HOW NOT TO BE SICK.

To fight disease away, and keep it out, is, in a nut-shell, the solution of the whole mystery. To this end activity, vitality and health go together. When malaria and consumption make their attacks the system has been enfeebled and is therefore ready to be damaged by them. The weakened system needs a vitalizer. Such help to health is found in Compound Oxygen, a remedy which has achieved its most conspicuous triumphs in building up the feeble, restoring the prostrated, and driving out deep-seated chronic maladies which had threatened the destruction of their victims. The way in which Compound Oxygen does its work is plain and simple. There are no drugs to swallow; no annoying experiences to be endured; but through it the circulation, the digestive organs and the whole system receive new life, and thus acquire power to throw off disease and to resist new attacks. To follow up this interesting subject procure from Drs. Starkey & Palen, of 1529 Arch street, Philadelphia, the treatise which they send by mail to any applicant free of charge.

One will confer the greatest benefits on his town, not by raising its roofs, but by exalting its souls; for it is better that great souls should live in small habitations, than that abject slaves should burrow in great houses.—*Epictetus*.

SNUG LITTLE FORTUNES

may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home, wherever you are located. Profits immense and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to them at once.

It may be said that the hardest thing in the world is to do just right one's self; and that the easiest thing in the world is to see where others fall short of doing just right.—*S. S. Times*.

A sound body and a contented mind are necessary to perfect happiness. If you wish to possess these, cleanse your blood with Ayer's Sarsaparilla. It is perfectly safe to take, and is a thoroughly reliable, highly concentrated, and powerful blood purifier.

When the ice man finds the lump too heavy he chips off the odd weight and lets the pieces melt in the street. It has never been discovered how he manages when the lump is too light.

HORSFORD'S ACID PHOSPHATE
In Nervous Headache, Fever and Impotence, Dr. A. S. Kirkpatrick, Van Wert, O., says: "I have used it with the most brilliant success in chronic nervous headache, hectic fever with profuse night sweats, impotence, nervousness, etc."

It is always safe to learn, even from our enemies,—seldom safe to instruct, even our friends.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

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SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with CUTICURA Soap, a real Skin Beautifier, and a single application of CUTICURA the Great Skin Cure.
This repeated daily, with two or three doses of CUTICURA RESOLVENT, the new Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will positively cure Eczema, tetting, ringworm, psoriasis, lichen, pruritus, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

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should have proper care or they may prove very dangerous and perhaps FATAL ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a serious cut.

Any of these things may happen to one of your family at any moment. Have you a bottle of **PERRY DAVIS' KILLER** ready for use in such cases? It has no equal for the cure of Scalds, burns, cuts, swellings, bruises, sprains, sores, insect bites &c.—All Druggists sell it. **PERRY DAVIS & SON, PROVIDENCE, R. I.**

FOR Sick Headache, Biliousness, Constipation.

The sore Dyspepsia people feel. However light may be their meal, Should not be so hurried to repose And breed a train of graver woes. When perfect health they may secure Through **TARRANT'S SELTZER** safe and sure.

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LONDON SPRING SUITS NOW OPEN.
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908 Walnut St., Philadelphia.

Oliver Ditson & Co.'s Sunday School Music
ranks with the very best, and no Sunday-school management should adopt a new Singing Book without carefully examining one of their "tried and true" SUNDAY SCHOOL SONG BOOKS.

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Monday, May 30, 1887.

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